

**A briefe discourse
against the outwarde apparell
and Ministring garmen-
tes of the popishe
church.**

psalme. 31.

**I haue hated all those, that
holde of superstitious
vanities.**

1566.



C 9935,66

**The Booke to the
Reader.**

Mar. 8, 1915
Treatise for

The Popes attyre, whereof I talke,
I knowe to be but vaine:
Wherfoze some men that wittie are,
to reade mee will disdain.
But I woulde wishe that such men shoulde
with iudgement reade me twise:
And marke how great an euill it is,
Gods Preachers to disguise.
I knowe a cocks combe can not take
from wise men any wit:
So doe I knowe that such attyre
is for no wise man fit.
Good mindes can not but much mislike
to see good men displaste:
But better mindes woulde sozrowe moze,
to see such men defaste.
Their persons if ye do respect,
the matter is but small:
But on their office if ye looke,
then are they guides of all.
The Preacher is a messenger,
sent from no worldely wight:
But from that Prince that pearlesse is,
and made all by his might.
King Dauid coulde not take it well,
but thought himselte dispisde:

when

When Hanon sent his seruantes backe
dishonoure and disguise.

And shall not God, thinke you, reuenge
himselfe vpon that route:

That to deface or else displace,
his Preachers goe about?

Yes doubtlesse, for the mighty God,
will not long tyme endure:

The spite of such as so doe seeke,
to worke him displeasure.

All wise men therfore will beware,
how they doe such men wrong:

As haue such one to take their parte,
as for all is too strong.

God graunt that all men may once see,
on which side truth doth stande:

And pray to him for such as be
made Rulers of the lande,

That they hauing before their eyes
the feare of God aboue,

May seeke to set Gods worde in place,
and all vayne toys remoue.

FINIS.

A declaration of the doings of those Ministers of Gods worde and Sacra- ments, in the Citie of London, which haue refused to weare the outwarde apparell, and Ministring garmentes of the Popes church.



Considering how hurtful
a thing it is to a christian
cōmon weale, to haue the
ministers of Gods worde
despised, and brought into
cōtempt: we haue thought
it our dutie, briefly to de-
clare in writing, & to set forth to be seene of
al men, some parte of the reasons & groun-
des of our doings, in refusing to weare the
outwarde apparel, & ministring garmentes
of the popes church.

First, we consider that the power that
God hath giuen to his Ministers, is giuen
them that they should thereby edifie or build
vp the Church of Christ, & not destroy it, or
pul it downe: according as S. Paule writeth
to *1* Corinths. Of which edifying or build-
ing of the church of Christ, *1* same S. Pau-
le speaketh in that Epistle that he wrote to
1 Ephesians. It were to long to cite all his
words in order, we will therfore set downe
certaine sentences, referringe the Reader to
the places, where the same are written by
S. Paule in that his Epistle.

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First he saith thus, *Iam non estis hospites. &c.*
Ye are not nowe straungers and forreners,
but ye are Citizens together with ϕ saints,
and of the householde of God, being builded
upon the foundation of the Apostles & Pro-
phets, Jesus Christ being the head stone in Eph. 2.
the corner. In whom whatsoeuer building
is encreased, it groweth into an holy temple
in the Lorde. These wordes doth S. Paule
write, to signify that the church of Christ,
which is builded of living stones & timber,
taken out both from among the Iewes and
the gentiles, must be builded vpon the firme
& sure foundation Jesus Christ, & not upon
any other (for he was that foundatiō that
the Apostles & Prophets builded upon) and
that the building which is set vpon ϕ found-
ation, doth growe in to an holy Tempell
in the Lorde. The builders must not suffer it
to decay, but they must still labour diligent-
ly, that it may growe into an holy temple,
and that till it be as large, & as beautiful, as
it is possible for it to be in this vale of mise-
ry. So farre of woulde S. Paule haue all ϕ
builders of gods temple to be from the pul-
ling downe, or defacing any parte therof.

Againe, the same S. Paule sayth in ϕ same
Epistle. *Idem dedit alios quidem Apostolos. &c.* Eph. 4.
The same hath giuen vs, some to be Apost-
les, some to be Prophets, some to be Euan-

The vnfoling of
gelists, some to be Shepherdes, and some
to be teachers, to furnishe the Saintes vnto
the work of administration, for the building
up of the body of Christ, till we doe all
come into the vnitie of sayth, & the acknow-
ledging of the sonne of God. That we may
be a perfect man, and come into the measu-
re of the ful age of Christ. That we be no
more babes, to waue and to be carped ab-
out with euery winde of doctrine, through
the craftinesse and wylinesse of men, wher-
by they set vpon vs to discerne vs. &c. And af-
terwarde in the same chapter, he saith: I spea-
ke and testifie these things, euen on the Loz-
des behalfe, that ye should not walke as o-
ther nations doe, in the vanitie of their ow-
ne mindes.

By these wordes S. Paule doth plainly
teache, that al such as are appointed to mi-
nister in the Church of Christ, must be still
occupied in building, and neuer in pulling
down, neither in staying the least fro going
forwarde with the building they haue be-
gonne. And that such shoulde not be so ba-
bishe, that they may be carped away with
euery straunge Doctrine, or deceyued with
euery subtile persuation, nor walke in the
vanitie of their owne mindes, but be stayde
by the holy worde of God, and in all things
acknowledge the sonne of God, by exercising
their

their Ministeries according to his institution, so nere as possibly they may: utterly renouncing & forsaking all those vnprofitable ceremonies & rites, that men haue deuised without sure grounde in Gods holy word, in following the vanity of their owne mindes. We therefore, knowing that we haue receiued power, to edifie and not to destroy, & that a day will come, wherein we shal be sure to receyue at his handes, whose builders we are, according to our doings, eyther in building or plucking downe, or in staying & hindring of that which should haue bene builded by others: dare not be so bolde as to admit the outwarde & ministring apparell of the popes church, til it may manifestly appeare vnto vs, that the same may helpe forwarde, and not pull downe, staye or hinder the building vp of the Lordes temple, which is his Church or congregation, purchased & bought with so deare a price, as the heart blood of his most derely beloued, and only begotten Sonne Christ Iesus.

We woulde not therfore in these dayes refuse them, if we might but conceiue an hope, that the vse of them might helpe forwarde with the Lordes building: but forasmuch as we see playnely the contrary, we may in no case admit them.

Wee graunt, that of themselves, they be

The vnfolding of

things indifferent, and may be vsed or not vsed, as occasion shall serue : but when the vse of them will destroy, or not edifie, then cease they to be so indifferent, that in such case we may vse them. For S. Paule hath taught vs, that in the vse of things indifferent, we must alwayes note, whether y^e same doe edifie or not. For he hath sayd, *Omnia ad edificationem fiant*. Yet all things be done to edifie withall. If the vsing of the outwarde & ministring garmentes of the popes church, cannot now edifie the church of Christ, then doe they cease to be so indifferent that we may vse them. And howe y^e church of Christ is edified by the vsing of these thinges, is plaine to as many as will see.

1. COR. 14

imple
Christians.

First, the simple Christians (ouer whome we shoulde haue the chiefe care) are by these things so grieved, when they see vs receiue them, that they sorrowe & mourne in they^r heartes. And suche amongst them as be not altogether so strong, but that they doe yet somewhat depende vpon our example and doctrine (as the nature of man is so long as he is but a Rounce in Christ) those are by vs beaten back to superstition, from which they were before making hast to flye. And unlesse God doe by his spryte stay them: they shall by oure example in reuolting to those thinges, which we haue taught to be

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superfluous and superstitious, take occasiō to thinke that ther is no truth in any thing that we haue taught, and so cleaue to that false religion, wherof these indifferent thinges are reliques and remnaunts, and vtterly forsake the true Religion of Christ, that by oure labour and trauaile began to take roote in them.

And when we haue thus sinned against the bzethren, and wounded their weake consciences, and so sinned against Christ: what may wee looke for, but that heauie curse, **1. Cor. 8.** which our Sauour hath pronounced against all suche as laye stumbling blocks in theyr bzothers wapes. It were muche better for vs, that mylstones were fastened about our neckes, and we cast into y^e depth of the sea, **Mar. 18.** than that one of these litle ones shoulde be so offended by vs. We dare not therefore admit these things, and so incurre the danger of this curse. For it is an horrible thing to fall into the handes of the liuing God. **Heb. 10**

Secondly, the blinde, stubborne, and obstinate papistes (whome we ought by all meanes possible to drawe oute of the darcke dungeon of ignorance, superstition and errour) shal by our receiuing of these things be encouraged, not only to continue in ignorance, superstition and errour, but also to encrease in the same, being moze confir-

Stubbur
Papists.

The vnfoling of
med therin by oure retourning agayne to
those things, that we haue both by doctri-
ne and example disallowed & forsaken: than
they coulde haue bene by the persuations of
many of their owne opinion. For they must
needes thinke, that we, which haue so ear-
nestly refused & spokē against these things,
would neuer haue receiued them again, vn-
lesse it had bene made manifest vnto vs, that
without them our Ministerie is soze defa-
ced, and almost vterly prophaned.

The Lord God therfore, when he brought
his owne people into the lande of Canaan :
he commaunded them, vterlye to destroye
all those thinges, that the heathen nations
(whom he had cast out before them) had de-
uised for the furniture of their Idoll seruice,
lest they in vsing of anye of those thin-
ges, shoulde geue occasion to the heathen
to thinke, that the God of heauen & earth,
had any pleasure in those thinges, or neede
of the vse of them in his true seruice. Why
shoulde not wee then feare to giue the lyke
occasion to the papistes, to thinke that the
true seruice of Christ can not lacke theyr
glittering geare, & that it is moze accepta-
ble to God, when it is furnished therewith?

Deut. 12
be bishops
duertisse-
mentes,
But this doubt is answered thus, It
shall be leessull for all ministers to teache &
to protest, that they do not vse these things,

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as things without the which the ministracion shoulde be prophaned or defaced: but only for decencie and comely order, uniformitie, and obedience to our Prince. Yea, and the same is playnely set forth in the aduertisements, that are published in print. This doubt therefore is out of doubt.

All men that understand that these things be not enforced, as thinges that can not be lacked, but as thinges decent and comely, & that in the church there maye be an uniformitie in outwarde apparell and ministerie, & consequently mutuall loue and vnitie.

This wisdom & policie, passeth the wisdom of God: And it is muche lyke the wisdom of them that will haue Images in Churches, not to worshyp them: but by them to exercise theyr strength in refrayning fro the worshipping of them: for (say such) to haue Images, and not to worshyp them, is a token of more strength, than it is to refraine from the worshipping of them, when we haue them not. Euen so, to haue and to vse these things, and yet not to haue any supersticion or opinion of holinesse in them, is much more perfectio, than to haue no supersticion in them, when they be cleane set aside and left.

Mans
polici.

But the wisdom of God, who knoweth Gods wisdom.
what we are, and how ready to abuse euen his

The vnfolding of

his good creatures which he hath made to
serue our necessitie, & without þ use whereof
we can not continue in lyfe: hath playnely
forbiddē his people the hauing of Images,
and hath cōmaunded them to destroy them,
& al the furniture of them, as things which
he doth detest & abhorre. And in things not
cōmaunded, and forbidden, he hath sayde,
that his people shall not follow their owne
fantasie in adding any thinge to his com-
maundement, but by the mouth of his Pro-
phets, he hath vtterly disallowed their addi-
tions, saying: *Frustra me colunt docentes doctri-
nas, præcepta hominum.* In vaine doe they wor-
ship me, which teach doctrines that are but
the commaundements of men.

Deut. 7.

Mat. 15.
Esaie. 19

Mat. 18.

The wisdom of God hath sayde, Take
heede that ye offende not one of these little
ones that beleue in me. Wo vnto that man
by whom offences come. It were better for
that man, that a milstone were tyed about
his necke, and he cast into the deepe of the
sea, than that he shoulde offende one of the
least that beleue in me.

A wise shipper, that knoweth where daun-
gers doe lye in the sea, will not of purpose
sayle so neare those daungers, as he maye
possibly and escape: but contrariwise, he
will hale aloufe, and be sure (if the weather
will suffer him) not to fall vpon those daun-

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gers. Yea, & if he see, that the weather will not suffer him to holde his straight course, without daunger to fall vpon the Rocks or Flattes, he will rather runne vpon an another point wher he is sure to finde sea come ynough. And shall we that be lodes men the shippe of Christ (to trye our cunning) receiue so neare the flattes or rocks, & we put our whole charge in daunger of perishing by falling vpon them? God forbidde.

That wise & politicke gouernour of Gods shippe S. Paule, woulde not venter so farre. But seing daunger in the vse of indifferent thinges he sayth, *Omnia mihi licent, sed non omnia conducunt. Omnia mihi licent, sed non omnia edificant.* It is lecful for me a to doe all things (meaning of things indifferent) but all things doe not profit. It is lecfull for me to do all things, but all things do not edifie.

1. Cor. 10

Againe, he sayth. *Bonum est non manducare carnem, & non bibere vinum, neque quicquam in quo frater tuus impingit, aut offenditur, aut infirmatur.* It is good (sayth S. Paule) not to eat fleshe, nor to drinke wine, nor to do any other thing, wherat thy brother doth stum- ble, or is offended, or made weake.

Ro. 14

Yea, and the same S. Paule, exhorting the Corinthes to set them selues free from all the superstitious of the heathen: saith thus vnto them; *Eandem autem habentes remunera-*

The vnfolding of

- 2.cor.6. *tionem (tquam filiis dico) dilatemini & vos. Nolite iugum ducere cum infidelibus.* You also hauing the same rewarde with me (I speake as vnto mine owne childzen) set your selues at libertie, be not willing to drawe in one yoke with the infidelles. What comfort can there be betwixte righteousnesse & vnrighteousnesse? Or what fellowship hath light with darkenesse? And what agreement is there betwene Christe and Beliall? Or what parte can a faithfull man haue w an infidell? And howe agreeth the temple of God with Images? You are the temple of the lyuing God: as sayth God, I will dwel in them, & I will walk amongst them, & I will be their God, and they shall be my people. Wherefore, get ye out from amongst them, and separate your selues from them, sayth the Worde. And see that ye touch no vncleane thyng: and I will receyue you.
- Esaie.52. And I will be your father, and you shall be my sonnes and daughters, sayth the Worde almightie.
- Iere.32.

These places of scriptures doe moue vs to flye from al suche thynges, as haue bene brought into the church of Christ, eyther contrary or besides the worde of God. And to embrace & vse those things onely, which are commaunded or haue good grounde in the holy worde of God. Not despising the

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auctoritie that God hath giuen to Princes,
and other Potentates: but preferring the
commaundment of him that is the giuer
of auctoritie, before the commaundment of
those that haue none auctoritie of themsel-
ues, but haue receyued theyr auctoritie at
hys hande, and shall aunswere to hym for
the vse therof.

And herein we follow the commaundment
of God, and the example of all good men.

The seruant of God Moses, hath sayde:

*Non addetis ad verbum quod ego vobis loquor, nec
auferetis ex eo. Custodite mandata Domini Dei*

Deut. 4

vestri, quæ ego precipio vobis. He shall not adde
any thing vnto þe worde that I speake vnto
you: neyther shall ye take any thing from
it. Keepe the commaundments of the Worde
your God, which I doe commaunde you.

And againe he sayth, *Non declinabitis, neque
ad dexteram, neque ad sinistram: sed per viam quā*

Deut. 5.

*præcepit Dominus Deus vester ambulabitis, vt vi-
uatis, & bene sit vobis, & protegentur dies vestri,
in terra possessionis vestræ.* You shall not bow
neyther to the right hande, nor to the left:
but by the waye that the Worde your God
hath commaunded you, shall ye walke, that
ye may liue and prosper, & that your dayes
may be long in the land of your possessiō.

King Saule walked not in this waye: but

1. Re. 15.

intent

The vnfoling of
intent. And therefore he prospered not, but
was rooted out with al his offsprings, and
one set vp in his place, that had a pleasure
to walk in that way.

3.Re.12 King Roboham walked not in this waye:
but bowed to the left hand of his owne ma-
litious tyzannie: and therefore ten of & twel-
ue kindreds of Israel were taken from him,
and giuen to his neighbour.

4.Re.20. King Ezechias walked in this way: and
therefore in his trouble he founde fauour &
helpe at the Lordes hande, and when he was
sicke, he found health, and had. xv. yeares
added to his life, & ended his life in the Lord.

As many as haue walked in this waye,
haue done it, bicause they haue had and as-
sured hope of a farre better lyfe, and more
blessed estate after this lyfe. And therefore,
the trouble that they sustayned here, hath
not bene greuous vnto them, for they had
the rewarde alwayes before their eyes.

The true
Prophets The true Prophets woulde neuer pleasure
Princes, by addyng to the commaundes
ments of God, nor yet by taking any thing
theresoz, by bowing to the right hande, or
to the lefte: But they dyd alwayes walke
straight forth in his comādemēs although
they did oftentimes sustayne great displea-
sure at Princes handes for so doing. But
false pro- phetes. the false Prophets did alwayes marke the

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inclination of Princes: & fashion them selves to y^e pleasure of Princes. For they were al brought up in Gnatoes schoole, and had learned to say, *Aiunt, aio: negant, nego.* If they say it, then I say it too: If they doe denye it, then doe I denie it also.

Such were the false prophetes in y^e dayes of King Achab, who being in number foure hundzeth, did with one consent prophecie that the King should prosper in the warres that he purposed to take in hande against Ramoth in Galaad. But the true Prophet Michea could not flatter, for he had not bene brought up in flatterers schoole. And therefore he saide, *Vidi cunctum Israel dispersum in montibus, sicut oves non habentes pastorem. Et ait Dominus, non habent isti dominum, Reuertatur vnusquisque in domum suam in pace.* I sawe all Israell scattered abroad in the mountaines, as sheepe without a shepheard. And y^e Voide sayd, These men haue no master, let euery one retourne into his owne house in peace. This plaine man that coulede no skill of flattering, was stricken and cast into prison, and threated a worse tourne: but the false Prophets were highly esteemed, tyll they: prophecie was proued false, & Micheas prophecie true.

It hath alwayes bene the maner of the true prophetes to be sure that they might truly



saye

3. Re. 22.

The vnfoldeing of

Eze. 13. saye: *Hec dicit dominus.* Thus saith the Lord: but the faile Prophetes could neuer truely say so. For they vsed allwayes to prophesie out of their owne fantasies.

Mat. 15 Our Saupour Christ taught none other thing than the will of his heavenly Father: but the Scribes and Pharisees taught their owne traditions, aduaucing them aboue the commaundements of God.

Mat. 16 Wherefore our Saupour comaundeth his disciples to beware of their Leuen, that is, of theyr doctrine.

The Apostles were commaunded to go in to all the worlde, and to teache all nations, and to baptise them. **Mat. 28** And to teache them to obserue all those things that he hath comaunded them to obserue. Which commission they did truely and faithfully execute.

Mar. 16 For none of them preached his owne drea- mes, but euerie one of them preached that which they had learned of Christ.

1. cor. 11 Saint Paule saith not, followe mee & doe whatsoeuer I shall deuise for you to doe, but

Phil. 3. he sayth: follow me as I follow Christ, and looke on suche, as walke as ye haue vs for example. And agayne he sayth: we preache not our selues, but Iesus Christ to be the Worde, and our selues your ministers.

2. cor. 4

We therefore, in refusing to admit those things which neither haue comaundement

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10

no: grounde in the holy scriptures, follow
the commaundement of God, and example
of al good men, which were builders of the
house of God befoze vs.

But what is all this to the purpose? (saye
some) The things that you refuse, are suche
as God hath neither commaunded no: fo:z-
bidden; and therfoze, Princes haue auctozi-
tie ouer them to comaunde them, eyther to
be vsed, o: not to be vsed. In refusing there-
foze, to vse them at the comaundement of þ
Prince, ye do not onely resist the ozdinaun-
ce of God your selues, but ye doe also fall
into that incōuenience, which ye woulde so
faine seeme to be moste afrayde of. That is,
ye be made stumbling storkes to the simple
Subiects, who seeing your disobedience, are
encouraged to think, that it is none offen-
ce at all to disobey a Prince. And so seming
to slype from the gulffe, ye are fallen vpon
the most daungerous Rockes.

To this we muste aunswere thus: The
things that we doe refuse, are such as God
neither hath comaunded no: fo:zbidden, o:
therwise than in the vse and abuse of them.
And therfoze, Princes haue no auctozi-
tie either to comaunde o: fo:zbidde them othe-
wise than so. For this is the power, that
God hath gyuen to Princes, To see his cō-
maundements executed, to punish the suche

The vnfoldeing of

Ro. 13. as breake them, and to defende those that keepe them. Thus doth S. Paule write to the Romanes, Wilt thou be without feare of him that is in auctoritie? Doe wel then, & thou shalt not nede to feare him: for god hath ordayned him for thy wealch. But yf thou doe euil, then feare: for he beareth not a sword for nought. *Nam Dei Minister est, ultor ad iram, ei qui quod malum est fecerit.* For he is gods Minister, a reuenger to execute his wrath vpon that man that dothe the thing that is euill. We must therfor be subiecte, not onely for feare of punishment, but euen for very conscience. But this subiection is not to doe at the Princes commaundement, whatsoeuer the Prince shall for pleasure commaunde: but humbly to suffer at the Princes hande suche punishments as the lawes (whereof the Prince hath the execution) doe appoynt vs to suffer for the transgression thereof.

And if the Prince shall take in hande to commaunde vs to doe anye of those things which God hath not commaunded, in such sorte that we maye not leaue them vndone, unlessse we wil thereby runne into the penal-
 tie of the law (whē we shal see that in doing thereof, we can not edifie but destroye) we muste then refuse to doe the thing commaunded by the Prince, and humbly submit oure

e bōdes
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true o-
dience.

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selues to suffer the penaltie, but in any case not consent to enfringe the Christian libertie, which is to vse things indifferent, to edification and not to destruction.

And if the Prince shall forbidde any of those things to be done, which in their owne nature be indifferent, so that when we shall see that the leauing of them vndone, shall destroye or not edifie, then maye not we leaue them vndone, but doe them to the edification of the Church, and submit our selues lowely to suffer at the handes of the Prince, the execution of that penalty that the law doth appoint for doing, that thing which the Prince shall in suche case forbidde to be done.

And this is not to giue example of disobedience (as it is befoze objected) but by example to teache true obedience both to God & also to man. First we obey God, in that, both in doing and leauing vndone, we seeke the edification of his Church. And then we obey man, in that we doe humblye submit our selues to suffer at mans hande, whatsoeuer punishments mans lawes doe appoint for our doing or refusing to doe at mans commaundement.

Considering therfoze, that at this tyme, by the admitting of the outwarde apparel and ministring garmentes of the popes church,

It is not

The vnfolding of
not onely the Christian liberty shoulde be
manifestly infringed, but the whole Reli-
gion of Christ also, like to be brought to be
esteemed, no other thinge, than the pleasur-
e of Princes: we haue thought it our due-
tye (being Ministers of gods worde, and
Sacraments) utterly to refuse to shewe our
cōfirmity in receyuing of those things that
now are vrged and enforced, and yett wil-
ling to submit our selues to suffer whatso-
euer punishment the Lawes doe appoint in
this case. And so to teache by our example,
true obedience both to God and man, and
yet to keepe the Christian liberty sounde,
and the Christian religion to be such, that
no Prince oz potentate, may alter oz chaun-
ge the same.

We hope therefore, that our Prince and
all good men, will like well with this our
doing, understanding by Christian libertie,
that freedome that Christ hath brought vs
vnto, by beating downe the partition that
was betweene the Jewes and the gentiles,
which was the law of ceremonies contain-
ed in the law written: In which libertye,
S. Paule willed the Galathians to stand.
Not for that the Christian libertye dothe
consist onely in this point, but for that this
is one of the three points, wherein that li-
berty doth stand.

the Popes Attire.

Christ hath deliuered vs from the thraldome
of sinne, the curse of the lawe, & the ceremo-
nies of the same. By that sinne, that the
first man committed, al mankinde became so
bounde vnto sinne, that none of Adams na-
turall posteritie can be able (without regene-
ration or new birth) once to desire to refraine
doing that which is against god: From
this hath Christ deliuered his elected & cho-
sen childzen, so that our inwarde man, our
spirite, our new creature or newe bozne par-
te, hath nowe a delight in the lawe of God,
as S. Paule writeth to the Romans: from Ro. 7.
that curse of y^e law also, he hath set vs free.
For the sentence that the law pronounceth
against al them that breake any point ther-
of, is fallen vpon Christ, and he is become
accursed for vs all, and hath thereby deli- Deut. 27
uered vs from the curse. The ceremonies
also, he hath ended: for they serued but for Galat. 3.
the time befoze his suffering of our sinnes.
Being at the point therfore, to gyue vp the
ghost, he sayde: *Consummatum est.* It is finis- Iohn. 19
shed. The whole deliuerance of my people
is now perfectly wrought. They are deliue-
red from the tyrannie of sinne, the curse & Iohn. 4
condemnation of the law, and from the ser-
uitude of ceremonies. We are therfore that
people that must serue God in Spirit and
truth, and not in figures and shadowes.

The vnfolding of

Least we therefore shoulde by admitting these things (which were at y first brought into the Church with opinion of necessitie) bynde our selues and our posteritie to the same or lyke necessitie, or at lest confirme, that necessitie in the myndes of them, which neuer thought them other than necessary: we doe vtterly refuse the admitting of them, choosing rather, (with cleare conscience) to suffer the penalties of the law for so doing, than by receyuing any of them to fall into that horrible hel of a troubled conscience, frome whiche God for his mercye keepe all those that with some trouble of conscience haue not refused them.

euerrall
pparell
or Mini-
ers not
ecessarie

How vnnecessary a thing it is for the ministers of Gods worde to be knownen from other men, by any outwarde apparell, maye easely appeare by that which we reade of Samuel, and other Prophetes, of Peter, of Paule, and other holy men.

When Saule sought his fathers asses, and came where Samuel was, and met him: he did not by his apparell knowe him to be a Prophet, but sayde vnto him, *Indica oro mihi, vbi est domus videntis?* I praye thee tell mee, wher is the sears house: When the messengers of Ahaziah met with Eliah: they dyd not by his apparell knowe that he was a Prophet. But when they had declared to

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their maister, that it was an hairie man and one that was girded with a leather girdell: the King knewe by those signes of austeritie, that it was Eliah the Thesbite: bycause it was not a kinde of apparell, that serued for Prophetes to be knownen by, but suche homelye apparell as Eliah alone vsed to weare. 4.Re.1.

Iohn Baptist, who was a Prophete, and moze than a Prophet, wore not any kinde of garment whereby he might be knownen to be a Prophet: but his apparell was such as was commonly worene in the wildernesse or forrest where his abode was. Mar.3.

Peter, when he followed Christ into the highe Priestes house, was not knownen by his apparell to be one of Christs disciples, but by his speache. For they that stood by, sayde not to Peter: thou arte apparellled like one of them, but they sayde, thy speech doth shew that thou art of Galile. Mar.26

Saint Hierome in his Epistle to Eustochium, wherein he doth instruct hir, howe to kepe hir virginittie, according as she was purposed to doe: doth amongst other lessons gyue hir thys instruction for the manner of hir apparell. *Vestis, nec satis munda, nec sordida, & nulla diuersitate notabilis: ne ad te obuiam pratercuntium, turba consistat, & digito monstreris.* Thy garment must be neyther Hieron. ad Eustochium.

The vnfolding of
to clenly, noz to Outtrithe, neyther notable
by anye diuersytie: least the multitude of
them that come against thee, and passe by,
shoulde stande still, and point at thee with
the finger.

And the same Eustochium, wryting to
Mercella, perswading hir to leaue the Citie
of Rome, and to come and dwell with hir &
hir mother Paula at Bethelhem: saith thus,
*Concurrunt ad hæc loca, & diuersarum nobis vir-
tutum specimen ostendunt. Vox quidem dissona,
sed vna Religio. Tot penè psallentium Chori quot
gentium diuersitates. Inter hæc quæ prima in Chri-
stianis virtus est, nihil arrogant sibi de continentia
supercilij. Humilitatis inter omnes contentio est:
Quicumque nouissimus fuerit, hic primus putatur.
In veste, nulla discretio, nulla admiratio, vtcunque
placuerit incedere, nec detractionis est, nec laudis.*
Men runne together to this place, and doe
shewe vs the example of sundry vertues.
The language is dyuers, but the Religion
is one. There be almost as many quiers of
singers, as there be diuersities of nations.
And in the midst of these things, they
take vpon them no pride of continencie,
which in Christians is the chiefe vertue.
The contention that is amongst them all,
is who shall be the moste base or humble of
them. And whosoever shall be in the lowest
come, the same is thought to be the chiefe.

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In garments, there is no difference, no admiration or straungenesse. Whosoever it shall please a man to goe in his apparel, it is neyther occasion to be euil spoken of, nor to be praysed.

The whole Cleargie of Rauenna, in the dayes of the Emperour Carolus Caluus, about the yeare of our Uorde. 876. did write an Epistle to the Emperour, wherein are these wordes. *Discernendi à plebe, vel ceteris sumus, doctrina, non veste: conuersatione, non habitu: mentis puritate, non vultu. Docendi enim sunt populi potius quam ludendi. Nec imponendum est eorum oculis, sed mentibus præcepta sunt infundenda.* We must be discerned from the common people, or other men, by doctrine, not by garments: by conuersation, not by apparell: by puritie of minde, not by countenance. For the people muste rather be taught than mocked. Wee muste not deceiue their sight, but fill their mindes with Preceptes and Rules. This the Cleargie of Rauenna did write, following the iudgement of Celestinus the first Pope of that name. As appeareth in the first tome of the Councelles.

In the Decrees also, the .xxj. cause and fourth questiō, we reade thus. *In præcis enim temporibus, omnis sacratus vir, cum mediocri aut vili veste conuersabatur. Omne quippè quod non propter*

The vnfoling of
*propter necessitatem suam, sed propter venustatem
suscipitur: elationis habet calumniam. Quemadmo-
dum Magnus ait Basilius :* In the olde tymes
all such men as were appointed to the Mi-
nisterie, did vse meane and base apparell.
Foz euery thing that is taken foz the beau-
tie of it and not foz the necessitie, bzingeth
with it the reproche of pride. As sayth Basi-
lius Magnus.

By these places it is manifest, that it is
nothing necessarie, neyther accoꝝding to the
example of þ first church: that there should
be in the outwarde apparell of Ministers,
any such difference, as we are now requi-
red to admitte.

As touching the ministering garmentes
that are now enforced: how vnmete it is
that we should now admit them, shall easi-
ly appeare to all that will consider, whence
they first came, howe they haue bene used,
what opinion men haue had, and haue in
them, and what shall happen vnto vs if we
shall now receyue them.

For the first, they are partly Iewishe, and
partly heathenish. For the Iewes, because
they were a people muche gyuen to haue a
sensible gods service, had many goodly glit-
tering things prescribed them, to stay them
from receiuing of those things that þ hea-
then nations from amongst whome they

the origi:
nal of the
Popish
garmets.

the Popes Attire.

came, and that dwelt rounde aboute them, had and did vse. But none of those garments that Aarons priestes wore, did lack their liuely significations, to be fulfilled in Christ and his church.

When Christ therfore was come, and had fulfilled all those things that were by those garments figured to be fulfilled by him: then was there no more vse of those garments: but it remayned that the people that should serue god vnder grace, shoulde not serue him in figures and shadowes: but in spirite and truth. Iohn. 4.

Suche partes therfore of the Popes ministring garments, as haue bene borrowed of the Jewes: ought not to be receyued of vs, bicause the receyuing of them, shoulde argue, that we are not perswaded that the Messiah is yet come, which were as muche as to denye our selues to be Christians.

Some parte of the Popes ministring garments were heathenish, as is the Surplesse, the Tunicles, the Chesible and Cope. And some mixt of both, as is the Albe, or whyte linnen garment, wherein the Priest useth to say his Masse.

It appeareth by *Glossa ordinaria* vpon Ezech. 44. that the Egyptian priestes used a white linnen garment in their sacrifices. Of what fashion & same was, it is not shewed there. The

The vnfoling of

The lyke matter writeth S. Hierome upon the same place.

The Jewes had also *Ephod lineum*. A linnen Ephod or garment, muche like to the popish Albe. *Platina* in his booke *de vitis Pontificum*, writeth, that Syluester the first about .320. yeres after Christ, ordeyned that the sacrament of Christes bodye shoulde be ministrerd in a whyte linnen garment onely, bicause Christes body was buried in whyte linnen cloth.

Rational.
diuinorū.3

Of this linnen garment *Durandus* in his thirde booke entituled, *Rationale diuinorum*, saith, that of necessitie it must be had in all holy ministratiō. His wordes be these: *Vestis lineae, qua quibuslibet seruitis altaris & sacrorum vacantes, super vestes communes uti debent.*

A linnen garment, which all such as be appointed to any manner of seruices of h^{oly} Altare and holy things, ought to weare upon their common garmentes.

The Sur-
ples with
the signi-
fications
therof.

Moreover, he doth in the same place note h^{oly} significations of it. The shining witnesse, signifieth, the cleannesse or purite of chastitie. The name in latin, which is *Superpellicū*, doth signifie the mortificatiō of our flethe, & doth put vs in minde of those garments, that God made for the first man and first woman, whiche were *Tunica pellicea*, Cotes made of pelts. The often vse of it, doth sig-

the Popes Actyre.

nifie innocentie. The largenesse of it, charitie, & the fashion of it, the passion of Christ, and the crucifying of Christians, *Vnius & concupiscentiis*. To vices and fleshly lustes. All this writeth Durandus of the necessitie and significations of the Surplesse.

These wordes being well wayghed, all men may see, that the ministring garments of the Popes Church, were taken partely from the Jewes, and partely from the gentiles. And as Polidorus Virgilius, dothe note in his fourthe booke, *De inuentoribus rerum*, they came from the Egyptians by the Hebrewes. Cap. 5.

How these garments haue bene abused, is manifest to as many as haue considered the doings of Idolaters, sozcerers, & coniuers. For all these doe nothinge without them. The Idolater dare not appeare befoze his Idoll to offer any sacrifice, vnesse he be in his sacrificing garmentes. For without his prescript garments, he is not only without hope to purchase any thing for others by his sacrifice: but also in great feare to sustaine great displeasure him selfe at the hands of his god, whose wrath he is perswaded, that he hath deserued by enterprizing to do sacrifice, lacking such ministring garmetes as are of necessitie required therein. And hereof it cometh, that no massyng Priest will

Idolater
cōiurers
& force-
rers, can
doe no-
thing wilit
out the
Popish
garmetes

will

The vnfolding of
will take vpon him to say Masse, if he lacke
any one thing þ by the order of his Masse
is appointed to be had, his Albe, his Stoa-
le, his Fannel, his Amias, his Chesible,
his Cup, his Corporasse cloth, his Altare or
Superaltare.

And if any of al these thinges be lacking,
or not halowed by the Bishop or Suffra-
gane: then can he say no Masse, yea if his
Cuppe or Corporasse cloth hath bene tou-
ched by any seculer person, it will not serue
his turne, till it be new halowed. Thus ioy-
neth the Massing priest with þ Idolaters,
& is him selfe the greatest Idolater of all.

The Sorcerers and Coniurers also, can
neither haue the instruments þ they work
with, nor vse them, when they haue them:
but they muste haue some helpe of some of
these thinges. Their Aarons Rodde, where-
with they worke wonders, can not be had
without much helpe of these things. Their
Aqua lustralis, their coniured water (with-
out which no Circle can be made to keepe
out the diuel) can in no wise be made with-
out a Surplesse or Albe. The diuels can nei-
ther be called vp, nor bounde, when they be
called vp, nor yet coniured downe agayne,
without an halowed Stoaile.

If there were no moze in vs therfore,
but a desire, not to seeme to be Idolatours,

the Popes Attire.

forcerers or coniuers, it were ynough to moue vs to refuse to admit the Ministring garmentes of the popes church. but there is moze to moue vs. For we see what opinion men haue had, and haue still in them: and what shall happen vnto vs, if we shall nowe receyue them.

The blinde and obstinate papists suppose, that without these things no holinesse can be in ought that we do: and therefore they wil not be partakers with vs in any thing.

The opinion that three sortes of men haue of these garments.

The weake papistes, which are contented to be partakers with vs, doe fynde none so great faulte with vs, as for that we Minister without their Ministring garmentes, and startche bzeade.

The simple gospellers doe suppose, that forasmuch as the Papistes doe holde that without these things there can be no right ministraton: they ought not to communicate with those that vse them.

And we our selues (although we know the indifferencie of them in their owne nature) yet when we consider how these three sortes doe esteeme them, cannot be perswaded that we should shew our selues meeete to occupie the place of Pastours or shepheards in the church of Christ, if we should now vse them.

A learned Father, & one whose bones were burned after his death, for the doctrine

The vnfolding of

Martinus that he preached in his lyfe, & lefte behinde
Bucerus him in wrytinge, beinge required to wryte
 his iudgemēt what he thought meete to be
 done in this case: answered that he coulde
 be cōtent to suffer some great payne in his
 owne body, vpon condition & these things
 were vtterly taken away. And in such case
 as we are now, he willeth, that in no case
 they should be receyued; as doth most plain
 ly appeare in that which he wrote vpon the
 xviij. chapter of S. Mathewes gospel, and
 vpon these wordes: *Va mundo ab offendiculis,*
Bucers o- **Woo** to the worlde by the reason of offen-
pinion of **ces** or occasions of fallings: wher after ma-
uche as **ny** worde to this effecte, he sayth: That
maintain **no** man will earnestlye stryue to maintayne
& popishe **these** superstitious ceremonies, but such as
ceremo- **be** eyther open enemies to Christ, or else bac-
ies. **hed** yders from Christ. *Hosles aut desertores.*

And bicause it is sayde of some men, that
 this Father is agaynst vs in this matter:
 we set downe his wordes wrytten from Ca-
 mebridge, to a most deare friende of his be-
 yonde the seas, cited by Theodoro Beze in
 his aunswere to the calumniations of fraun-
 ces Baldwine, which wordes were wrytten
 the. xij. of Ianuarie in the yere of our Lord
 1550. The wordes are these: *Quod me mone*
de puritate rituum, scito, hic neminem extraneum

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de his rebus rogari. Tamen ex nobis, ubi possumus, officio nostro non desumus, scriptis, & coram. Ac in primis, ut plebibus Christi de veris pastoribus consulatur. Deinde etiam, de puritate purissima, & doctrina & rituum. Where as ye w^rite vnto me concerning p^r puritie of Ceremonies, ye shall vnderstande, that no straunger is here called to counsell in those matters.

Notwithstanding, when occasion doth serue vs, we are not slack in doing our dutie, both by w^riting and worde. And especially, that the people of Christ maye be prouided of true Shepherds, and then also, that both doctrine and ceremonies, maye be bzought to most perfect puritie. And in the same Epistle he sayth: *Sunt qui humanissima sapientia, & euanescentibus cogitationibus, velint fermento Antichristi conglutinare Deum & Belial.* There be some, which by most wordly wisdom & vaine deuises, would with the leuen of Antichrist glewe together God & Belial. There is the iudgement of Bucer, concerning the retapning of Ceremonies, plainely set forth, speaking exp^resselye of this Church of Englande.

And Peter Martyr, whose iudgement hath in this matter bene oftentimes asked, dothe moze than once in his w^ritings call them *Reliquias Amorraeorum*, leauings o^r remnaunts of the Amozites.

The unfolding of

Martyr. And although he do in some case thinke that they maye be borne with for a season; yet in our case, he would not haue them suffered to remaine in the church of Christ.

Docto^r Ridley late Bishop of London, when one Docto^r Stockes with others at Oxforde came to degrade him a little before his death, perswaded the sayde D. Ridley to put on the Surplesse with the rest of the Massing garmentes, which he utterly refused to doe. Sayinge (as in the historie of Martyrs appereth,) cruelly if it come on me (meaning the Surplesse) it shall be against my will. Then the sayde D. Stockes caused the sayde Surplesse with the rest of the trinkets appertayning to the Masse, to be by force put vpon him. Whereupon he dyd vehemently inuey against the bishop of Rome, callinge him Antichrist, and all that apparell folish and abhominable, yea, to sonde for a vice in a play. Wherewith Docto^r Stockes beinge very angrie, bad him holde his peace, for he did but rapple. Hereby it appeareth what estimation that worthy Martyr of God had of the Popes garmentes at the tyme of his death. Albeit in the dayes of King Edward, he did stoutely maintayne them against bishop Hoper.

D. Ridley
calleth
Surplesse
& the rest
of the massing
garmentes,
foolyshe
and abhominable.

Bishop
Iuell.

Bishop Iuell in his replye to D. Harding in the .442. page against the breaking of the

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the Popes Attyre.

Sacrament, hath these wordes: Verilye in the house of God, that thing is hurtfull, that doth no good. All the Ceremonies of the Church ought to be cleare and liuely, and able to edifie. If these thinges now in controuersie can be proued such, then will we not refuse them. But in case they want all these properties (as undoubtedly they doe) then by this mans iudgement we may well reiect them.

What shall happen to vs, yf we shall now receyue them, shall be plaine ynough to them, that will but waighe these fewe lines afoze witten. It shall happen vnto vs, as it should haue happened vnto Moses, if he would haue consented to bring the Hebrewes back againe into Egypt, after he had brought them out of that lande, & through the read Sea.

We haue by doctrine brought many out of the Romish slaueerie of Idol seruice, and now by example we haue begonne to go before them, in ytter abolishing of all those chaines of darkenesse, wherewith they, and we haue bene long tyme holden in miserable captiuitie: and were it meete, that we shoulde now a freshe binde our selues & them with the same chaines?

Whilist wee oure selues were in those chaines, although we did knowe them to be

The vnfoling of

bondes: yet we were for a season content to beare them, tyll we might be able to cause others to see & which we our selues did see. And now that we haue by the helpe of god caused some men to see what these things are, and haue in theyr sight shaked them of from our owne neckes, and loosed the same from their neckes also: what should our receyuing of them againe be other than a going backe againe into Egypt, and a leading thither agayne, of all suche as we haue laboured to bring thence?

We haue taught that which Tertul wytteth: *Nihil dandum Idolo, sic nec sumendum ab Idolo. Si in Idolio recumbere alienū est à fide, quid in Idoli habitu videri?* We may giue nothing to the Idoll, so may we take nothing of the Idoll. If it be a thing against the sayth to sitte at meate in the Idolles feast, what is it to be seene in the habite of an Idolater?

We haue taught that the popishe masse is Idolatric, that all the popes holy creatures, as his warre, his ashes, his palme, his fyre, his holywater, & other his holy things made holy by his coniurations, are derogations to Chyristes glozy, & therefore to be refused of all Chyistians: and shall it not be as meete for vs now to flye in lyke maner from the vse of those garments that they taught

De Cor-
ailitis.

the Popes Attire.

to be so necessarie in their conutations?

Surely we can not be perswaded, but it is as great an euill for vs, now to weare in our Ministration anye of those conuiring garments, as it is for any of them that doe knowe what these coniuered things are, to be partakers of them.

lest we shoulde therfore encourage the obstinate and blinde Papistes to sticke still in their popishe puddle: lest we should beat back those that are by oure cpyinge vnto them begynning to craule out of that puddle: lest we should shake off and hurle headlong into that puddle, those that are by our meanes plucked out therof, and yet not so freed from the filth therof, but that they haue neede to be made cleane by our helpe, & stayed from syding in againe: yea and lest we shoulde make sorrowfull and pperce the heartes of them, that be quite escaped, whē they shoulde see vs by whose meanes they haue escaped, bewadled in y same filth our selues: and so bzing al that we haue taught into doubt, and all that we shall teache into suspicion, we haue thought it meete for vs, vterly to refuse all these thinges that now are vrged.

For if we, that haue by doctrine proued these thinges to be superfluous, & in the abuse of them superstitions, shall now receyue

The vnfolding of
them our selues, and so in doing (although
not in words) affirme them to be necessary?
What obstinate Papist will not be the mo-
re confirmed in the reuerende opinion of
them? what pong nouice in Christ, will not
afreshe embrace them? what weakling will
not againe inclyne to them: And what per-
fect Christian will not weepe in hys heart
to see them?

And shall not the bloude of all these be re-
quired at our hands: shal not we once hea-
re that horrible saying that Christ shal once
pronounce against suche as we should here-
in shewe oure selues to be: *Tollite seruum ne-
quam. &c.* Take vp that naughty slaue, bin-
de hym hande and foote, and cast hym into
vtter darkenesse: there shal be weeping and
wayling, and gnashing of teeth.

Fearing therefore to lose our selues with
the losse of so many soules, besides our sel-
ues: we haue chosen rather to venture the
losse of worldely commoditie, than to ha-
zarde that which no earthly treasure can
bye. Trusting that our Prince and all other
in auctoritie will fauour our iust cause, and
not mislike with vs, bycause we feare god
more than man, and are more loth to lose
the heavenly Kingdome, than earthly com-
moditie.

We hope that all wise men doe see, what
marke

marke the earnest solicitors of this matter do shoot at. They are not, neither were at anye tyme Protestantes: but when tyme woulde serue them, they were bloody persecuters, & synce tyme fayled them, they haue bozne back as much as lay in them. Shall we think then, that such do seeke the aduancement of gods glozpe, in the setting forth of his true religion? no, no. They purpose is, in vs (lielly wretches) to deface the glorious gospell of Christ Iesus, whiche thing they shall neuer be able to bring to passe.

For though we, lyke cowardes, shoulde runne from our Captayne, and yelde our weapons into the handes of oure enimpes: yea though we shoulde (lyke traitours) tourne our pikes against him yet wil he haue the victorie. For he hath the heartes of his enemies in his hande, & can cause them to take his part, and to vse vs as traytours shoulde be used.

Our goodes, our bodyes, and our lyues, we do with al humble submission yelde into þ hands of gods officers vpon earth: but our conscience we keepe unspotted in the sight of him that shall iudge al men. Desiring nothing, but that it may be free for vs by doctrine to teach þ flocke of Christ, whereof we haue taken charge: and when we haue so taught them, to goe before them, in doing
that

A Godly prayer.

that which we haue taught accordyng to the
truth of gods holy worde. That when we
shall appeare befoze that great shepheard
Christ, our flocke with vs, and we with our
flock may heare these ioyful words, *Euge ser
ue bone & fidelis, &c.* Well done thou good &
faithfull seruaunt: because thou hast bene
faithful in the thing that is of small value,
I will make thee Ruler ouer muche: enter
thou into thy Lordes ioy. Whiche ioy shall
vndoubtedly be giue to as many as vnfa-
nedly shall loue the commyng of that shep-
heard. To whome, with the eternall father
and the holy ghost, be all honoz, glozy
and dominion for euer.

Amen.

Ecclesiasticus. 4. .

Stryue for the truche euen vnto death,
and the Lorde God shall fight for thee.

A godly prayer, agreeable to the
tyme and occasion.

D Almighty God, great Iudge of all,
Father of mercy, and louing Worde
of thy flock and congregation: we
doe acknowledge thy goodnesse, thowome
which thou hast vouchedsafe to choose and
call vs into the societie of thy Saintes, the
fellowship of thyne elect, the folde of thy
sheepe, wherein allwayes thou hast dealt
mich

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A Godly prayer.

with vs in all thinges, as with thine owne inheritance, thy chosen sheepe, and beloued Lambes. For this thy great kindnesse, we doe yelde to thee our moſte humble & heartie thanks. We doe confesse also, that on our behalfe, for want of due conſideration of this thy goodnesse & our dutie, we haue grievouſly offended thee, not onely in vnthankfull vsinge thy benefites, but also in wilfull and ſinfull abuſing thy mercie.

To holp assemblies we haue ioyned oure ſelues in the exerciſes of thy worde and ſacraments, of prayer, & charity, yet not with ſuch zeale & diligence as we ought, but with that lothſomeneſſe & contempte, whiche we ought not. In comming to them daily, we haue filled our fanſie, rather than feede our faith, we haue come to them moze of cuſtome than of conſcience, we haue heard much moze with oure eares, than we digeſted in our mindes. And thus with harde hearts, hearing much, doing little promiſing faire, performing nothinge in effect, we haue remained vncorrected, not amended, to the great offence of thy diuine maieſtye.

¶ If thy diſpleaſure kindled heretofore againſt vs, we haue bene diuers wayes admoniſhed. For euen as thou didſt leaue a remnaunt of y Cananites, not caſt out from amongſt thy people Iſrael, to be ſnares, whip-

The vnfoling of
pes, and thornes in their sydes and eyes, be-
cause they did not fully cleaue vnto thee: so
doe the remnants of the Romishe adhomina-
tion, liue still amongst vs, to witnesse
thy wrath against our colde loue of sincere
seruing thee, & yet is not our zeale inflamed
to better. The sharp scourges which we ha-
ue seene & felte, together with straunge sig-
nes shewed in heauen & earth, haue testified
thyne anger agaynst vs, but we earth and
ashes, are not yet by them taught our good.

The ministers of thy worde, seing oure
sinful state, haue seuerely threated greater
plagues to fall on vs, but we haue tryed of
our tyme, & not heartly tourned vnto thee.
And therfor it is, that euen now we see (as
a begynning of greater vengeance) their
heartes (whose power shoulde procure the
correction of our mischiefe) not only holde
in neglect & contempt of that they should do,
but bent also to maintayne that they should
destroy, to the hindering of y^e course of thy
gospel, which they should set forward.

Are not the reliques of Romishe Idolatrie
stoutly retayned? Are we not bereaued of
some of our pastors, who by worde & exam-
ple, sought to free thy flocke from those of-
fences? Ah good Lord, these are now by po-
wer put downe from pastoral cure, they are
forbyd to feede vs, they? voyce we can not

the Popes Attire.

heare. This is oure great discomfort. This is the ioy & triumph of Antichrist his lymmes, our eunmyes: yea, & that is moze heaup, increase of this misery, is of some threated of the wicked hoped for, and of vs feared, as thy iust iudgemēt against vs for our sinnes.

And nowe Worde, what can we say: confusion of faces is ours. We haue sinned & done amisse, we confesse our fault. As iustice is thyne iustelie to correct, soe mercye is thyne also to pardon and to helpe the miserable. We perswaded of thy goodnesse towards vs in Iesus Christ, doe knowe, that of loue thou dost nowe chastyse vs as children. Correct vs O Worde, but not in thy wrath. Remember thy louing kindnesse, and in the ryches of thy great mercye, pardon & forgive all oure synnes, thzough which, we haue thus offended thee. O Word blot them out of thy remembraunce, by the bloude of thy sonne Iesus. And let thy good spiryte now transforme vs from our olde euils, so that we commit them no moze, & ther appeare no cause to moue the memozie of them anye moze in thy holy sight: but rule vs to growe in regeneration, that this our mortall lyfe maye bzing forth plentifully those frutes of the spirite, which do please thee. O heauenlye Father, stay thy stroke nowe begon. Restore our helpes to vs agayn. Hea
of

A Godly prayer.

of thy liberall goodnes, giue more of such
ayde and help, as thou knowest nedefull to
worke the thorough reformation of oure sta-
te generally, and of eche one of vs particu-
larlye.

Much good hast thou wrought vnto vs
by our souerayne, and the ministers whom
thou hast appointed to gouernment. Doe
not withdrawe thy graces frome them for
oure sinnes sake, but rather increase thy
good gyftes in them, for thy mercye sake.
Indue them with increase of knowledge,
zeale, and diligence, that they may doe that
which is to be done, to grue thy glorious
gospell the full course, so that by it perfyre
stablishment maye be wrought of thy reli-
gion in sincerity, and of ciuile regiment, in
peace and equitie.

Take Lord and Iudge most iuste on the
proude bragge and boast of antichrist thyne
enimy, cut his courage, confounde his coun-
sell, disapoint his hope, breake his power,
& giue him that vicer ouerthrow, that there
do not remayne so muche as a memorie or
token of him, to be had in regarde, but that
his memozye maye be had in confusion. O
Lorde set vp thy glozye, remoue thy wrath,
restore thy mercye, comforte thyne afflicted,
tourne thy louing countenance to vs, poure

A Godly prayer.

forth thy grace on vs, build vs vp in Christ,
& loue vs still. Let the trumpet of thy gos-
pell with suche power & plenty be blowne,
that all flesh may hearken & yelde thereto,
thyne elect to their comforte, the reprobate
to their confusion. And let this blast conti-
nue without ceassing with due effect, untill
that last trump be sounded by thine Archā-
gell, at the daye of Christ, And come Voꝛde
Iesus. In thy name, O Christ our Capitay-
ne, we aske these things, & praye vnto thee
o heauenlye father, saying, Our Father, &c.
O Voꝛd increase our faith whereof we ma-
ke confession. I beleue in God, &c. Arise O
Voꝛd, and let thyne enimpes be confounded.
Let them vnderstand that against thee they
fight. Let them flye from thy presence, that
hate thy godly name. Let the groines of thy
afflicted, enter in befoze thee. And for thy
name sake wash away all dregs of Poperie
and superstition that presentlye trouble the
state of thy church. And preserue the Wyne
whiche thy ryghthande hath planted, that
the gloꝛy of thyne annointed Iesus Christ
oure Voꝛde, maye clearly shyne here
and befoze all nations,

So be it.